The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XIII.—New Series.] SATURDAY, JULY 13, 1867. [No. 20.

WEEKLY REVIEW.

—We are requested to mention that there is to be an Agricultural Exhibition at Akola on the 27th of January, 1868. It is to be an Exhibition of Live Stock, Machinery and Implements, Produce, Raw Materials, Manufactures and Fine Arts. Mr. R. Bullock is the Secretary of the Central Committee, and applications for space should be addressed to him.

—A paper by Dr. Stark, prepared from statistics of mortality in Scotland, shows that the married live much longer than the unmarried. Out of 100,000 of each class, between the ages of 20 and 25, 1174 unmarried and only 597 married died. The average married man lives 59½ years, the unmarried 40. Is it not time for the military authorities to give to the winds the policy that forbids all soldiers except a small minority, to marry ?

—There is reason to think that none of the African youths from Sharunpoor who accompanied Dr. Livingstone, have returned to Bombay, and that the individual who lately give himself out as such was acting a part in order to get money. It is obvious that if any such were to arrive here they would hasten to put themselves in communication with those who had been so long *in loco parentis* to them. Their fate is, we fear, involved in that of Dr. Livingstone. The last communications of Dr. Livingstone were dated in May, 1866, a year and two months ago. The expedition in search of him and his company, has left England. It consists of four persons. It seems to us but hoping against hope, to entertain the belief that he will be found alive; but it is possible that some survivors of the expedition may still be in the country; perhaps some of the youths from Sharunpoor may be there in slavery; and the expedition will not have been in vain if it succeeds in finding and liberating any such.

—The *Friday Review* says that Brahmaism is in a collapse; and in proof cites some admissions of the *Indian Mirror*. On second thoughts, however, the *Review* thinks the present state a hopeful one, as men must lose confidence in what they have before they will lay hold of anything better.

"The writer in the *Indian Mirror*, from whom we have already quoted, says,—'We want Salvation [the small capitals are not ours] through the free grace and mercy of our Father. Salvation from sin, deliverance from temptation, protection against the very possibility of a downfal, it is these we earnestly require.' If these be the things our Brahma friends require, let them not look to Brâhmaism for them. Brâhmaism cannot give them, as the experience of its votaries abundantly shows. They are to be found only in that system of religion from which Brahmas borrow the words they use. Salvation through free grace is the peculiarity and glory of Christianity alone. The doctrine is not to be found in any other system of religion. All other systems of religion are based on works, on merit, and not on grace."

In connection with a meeting of missionaries of the American Board to be held in Bombay next week, the Rev. L. Bissell will preach in the American Mission Chapel on Thursday evening next, at 7½ P. M.

The Rev. Mr. Patterson, of the Harbour Mission Union, has been visiting the lines of railway. We hear that he has already had meetings at Decksal, Sholapore, Kurjat, Callian, Bhosawal and Egutpoora.

The parable of the tares and wheat, referred to by a correspondent, teaches us that the longer discipline is neglected, the more difficult it becomes. It should never be forgotten that it was *an enemy* who sowed the tares; and that it was while *the servants slept* he gained access to the field.

Where there are no more chairs than are needed for the guests, it is hardly the thing to stretch oneself out on two or three chairs. The *Bombay Guardian* is (corporeally) a very small sheet, and while we are very thankful to the correspondents who help us to spread the table, we hope they will bear in mind our limited dimensions, and leave elbow room to all.

We do not think that the correspondent whose letter on Hymnology we publish last week, removes at all the objectionableness of the hymn quoted in our previous number from *Hymns Ancient and Modern*. That hymn is a close imitation of one from the Roman Missal in which the doctrine of transubstantiation is taught with sufficient clearness. The very attempt to imitate anything so steeped in error, is suspicious; and we find no attempt to exclude the error from the imitation.

> "Word made Flesh, true bread He maketh
> By His word His flesh to be-"

Why the reference to his incarnation, the Word made flesh, but to show that there is something corresponding in the manifestation of Himself in the supper?

Our correspondent quotes hymns from Dr. Watts and other authors not suspected of Romish leanings, in which the symbol is spoken of as though it were the thing it symbolized. This is what our Lord himself has done, and what we should naturally expect to find in Christian hymns. The question is, do the hymns at all suggest the idea that the author meant to teach the doctrine of transubstantiation? Nothing of the kind. 'This holy *bread* and *wine*,' says Watts, 'maintain our fainting breath.' It is still nothing but bread, nothing but wine. Where the immediate context does not studiedly show that the writer believes the elements to be unchanged, the whole tenor of his writings and his perfectly known character, guard his words from any such monstrous interpretation as that of the change of bread into flesh.

'Wisdom is justified of her children.' Our Lord said many things that were an *offence* to those who wrested them from their place and looked at them apart from his general teaching and his life. He perfectly understood that there would always be some to distort his teaching in this way. He wished to make it obligatory upon men to drink into the very spirit of his life, to honor all his words and receive the testimony of all his acts. The Jews that heard Christ speak of their need of his flesh and blood and went away in disgust, and those who now-a-days see in the bread his very flesh, have both the same principle of interpretation. Others hearken to the whole discourse, and perceive that eating his body, believing on him, coming to him, are all convertible expressions.

Our ritualistic friends sometimes complain that words and acts of theirs are misinterpreted, when they are simply interpreted by the light which their words and acts generally afford. It will be the simplest matter in the world for them to guard against mis-constructions, namely, by making the whole tenor of their teaching and practice to show forth evangelical and Protestant teaching. If they detest the word Protestant, and openly manifest more sympathy with Romanism than with the non-established churches of the Reformation, we have a pretty safe guide to the meaning of their language in doctrinal and ceremonial matters.

The Bombay Guardian.

SATURDAY, JULY 13, 1867.

CASTE AND PROGRESS.

The *Mitrodaya* takes up the cudgels in behalf of the Caste system:

"Caste being founded on birth, is made up of families; caste is simply a large family. So that, that noble feeling which is the parent of noble deeds and which is called in Europe love of country, appears in India in the shape of the love of caste. To a Hindu the caste is country, a meeting of his caste is as it where the parliament of his country; for it he would bleed or sell himself in slavery like William Tell or Regulus. But this feeling being confined to a small circle of objects is stronger than the analogous one of the love of country. Hence it is that the family tie is stronger among the Hindus than in any other nation. If a Hindu acquires riches and honours he will not, and cannot grudge a share of them to the meanest or the most distant of his relatives. He will rather starve at home in his family than leave them to find the means of subsistence in a foreign land."

The writer gives a definition of the system:

"A caste is an exclusive association of persons who make a particular trade or business the vocation of their lives, and who transmit it to their descendants to be carried on in the same manner. From this imperfect definition or rather description of caste we gather three things.

First.—It is an association of persons to carry out particular objects, generally religious instruction, war and trade.
Second.—It is an exclusive association only founded on birth.
Third.—The same trade or business is to be carried on by each member of a caste from father to son."

We do not agree with the writer in thinking that the arts are carried to greater perfection under such a system. They are much more likely to become stereotyped, and society condemned to regulate itself by the ideas of ancient times. A son has no special advantage over an unrelated apprentice, especially if the latter has a taste for the art. The spirit of invention is too apt to slumber where the arts are perpetuated in families. There is no country where society is in such a *fluid* state (so to speak) as it is in America; everybody is on the move, and there is flux and reflux in every class and in every department; into every art and every profession there is a constant infusion of new blood; the consequence is that there is no country where the arts have made greater progress than they have there in the last two generations; and we are speaking within bounds when we say that a given number of Americans accomplish ten times the amount of labor that an equal number of Hindoos do. And the question whether India shall henceforth pursue a path of progress in what relates to the arts of life, is very much a question whether they will give up Caste or not.

But Caste is a vast deal more than would appear by the *Mitrodaya's* account of it. "An association of persons to carry out particular objects." An association is hardly the word; there is nothing voluntary about the Caste system; men are made Brahmins or Purabhus, or Sonars, or Bhandaris, or Wanis, or Mahars by birth; the particular object of each one is to get his living, and as much more as he can; viewed in their caste relations, what the *Mitrodaya* says is true, their caste is their country, and what is outside of their caste is foreign. The patriotism that makes a man love his own country and hate all others, is found in India in perfection, except that a man's caste is his country, and the people of other castes his enemies, with whom he is not to eat or drink, and contact with whom is defilement. A kingdom divided against itself cannot stand; and India is almost infinitesimally divided by its Caste system. The Caste is a great deal more than an hereditary profession; in fact it is by no means uncommon for Hindoos in these days to leave their ancestral employment for another. Its grand aim is dissociation; the separation of man from man; so that the Englishman and Russian are not more widely separated, than Hindoos of different castes are from each other. There are we believe about eighty different divisions of Brahmins, the greater part of whom will not intermarry with each other, and many of whom will not even eat with each other.

No; the Caste system must just be given up as utterly bad and indefensible. We have now touched simply upon its social and material bearings; looked at religiously, it is worthy of all detestation. It precludes everything like religious liberty; freedom of thought and enquiry, without which a man is not worthy of the name of man, is absolutely prohibited by it. It deliberately cancels the two great commandments of supreme love to God, and equal love to our fellow men with ourselves; by denying freedom of enquiry it separates from God, and by its ceremonial law it separates a man from his fellows.

People in England are sometimes told now-a-days, that Caste and Idolatry are at an end in India, as far as educated Natives are concerned. This language is not yet warranted, so far as Bombay represents India, unless we take the expression 'educated class' in a very limited sense indeed.

A CRY FOR REFORM.

THE following article has been communicated by a friend. Some of the ceremonies referred to are rather too disgusting to be mentioned; but on the principle that evil must be brought out of the dark before it can be vanquished, we overcome our scruples and assist in the exposure. We wrote in 1865 about the way in which the Parsees treat the dying, which is simply horrible, and not a bit better than the treatment to which Hindoos treat their dying relatives on the banks of the Ganges.—We are glad to see a Parsee journal approaching the subject.

The *Rast Goftar* of Sunday last, contains a very pungent article on some of the religious practices in vogue among the Parsis. As this class of our fellow-citizens is regarded as foremost in civilization, and as its members aspire to stand on equal footing with Europeans, it may not be uninteresting for our readers to have even a glimpse of their inner life. For this purpose we here reproduce in English garb the article in question. The writer thus proceeds:—

"A servant of a Parsi family, or children, or it may be papa and mamma themselves, are seen [every morning] in Parsi quarters with a vessel in hand following closely a cow or goat with a view to get the animal's urine. * * * * While thus engaged, if a passer by were to inquire on the subject, he would be told that it is a *duty* enjoined on them by Zoroastrianism. The urine that is collected is preserved in an old bottle or earthen vessel for days and days; and the more offensive it smells the greater the avidity with which it is applied to hands, feet [and faces]. And this is religion!

"We often hear venerable parents rebuking their sons and daughters for not using urine every morning on getting out of bed. The poor children do not understand what benefit is to accrue to them by rubbing cow's urine on their faces and heads. The only explanation they receive of the matter is this: 'it is a duty enjoined on us by our religion, and children who disregard it, give much pain to their parents, and create much unpleasant speaking and confusion in a family.'

"Our *Lal Buzrag** who is so very partial to cow's urine that when he left England for India he had several bottles filled with this substance for use on the passage; and what remained of it, he must have applied to his hands and feet several days after his return; and may have even drunk a portion of it at the ceremony of *nahan* with as great a relish as one has in taking a glass of ice cream. But the friends of this *Lal Buzrag* must have been very sorry that he did not enlighten them by a lecture on the superiority of the English cow's production to that obtained in this country."

"Take another example:

"The marriage ceremony is to be performed. Friends have met. A boy of twelve years is about to be joined in matrimony to a girl of eight. The couple are seated facing each other. The priest or high priest is repeating prayers from the *Avasta*, and at the same time encircling the bride and bridegroom with cotton thread. Besides this other ceremonies are being performed, and the whole affair is stamped with religion. [Neither the young couple marrying, nor their friends, nor even the priests for most part understand the true nature of all this.] And if one were to speak to them on the desirableness of introducing some reform in the matter, he is likely to meet with the reply, 'Friend, we cannot do anything contrary to the enjoinment of our religion.'"

"Take a third example:

"A person near his end in the world is lying on his bed. The doctor has given strict order that the dying be not moved or disturbed in any way. But believing that it is a most meritorious thing to wash his person while life is still in him, they lift him up, make him sit up, throw water on him, and go through other ceremonies. If he is on the top floor of a house, he is brought down to the first floor, is dressed in white, and a priest is seated before him to repeat with a loud noise certain prayers. All this is often done while life is yet in the man, and in spite of the doctor's injunction. The effect of it on the dying can easily be imagined. He gets nervous, frightened, and his life which might have been prolonged a little longer takes its departure. Now is not this murder; and yet some of our old people justify such an act, on the ground of religion. The abominable cow's urine is used on a person even after his death. A dog is brought in to look at the corpse. If one inquire as to the meaning of this, he is told, 'it is enjoined by our religion.' * * * * In the rainy season even the corpse is carried on the shoulders of men. The sheet in which it is wrapped gets all soaked with water, and a most disgusting and painful appearance is presented. Speak of introducing a change in this affair, and our venerable people will put it down as a positive sin. The practice of carrying corpses in the wet and in a jolting manner, instead of in a conveyance, is defended by them with the statement, 'it is a duty enjoined by our religion.' After death, great and useless expenses are incurred for months and years, by which the poor are utterly ruined. On the very first day money is distributed among the licentious priests, and the scene that ensues on the occasion both at the house and on the hill [where the towers of silence are] is most disgraceful. This and other extravagant expenses are all defended on the ground of religion. It is a duty enjoined on us by Zoroastrianism. Even the open idolatry which is practised annually during the ceremony of *muktat*, or the return to earth of the spirits of the dead, is said to be 'a duty enjoined by Zoroastrianism.'

"Our venerable friends drag religion on the arena of social life too, and under the cloak of its high and sacred authority, endeavour to keep us from adopting manners and customs calculated to improve our health, extend our intercourse with our fellow creatures, and increase the means of our happiness. It is a sin according to them to eat with knives and forks. They declare that the flesh of cloven-footed animals is lawful, and yet if one were smitten with the desire of eating beef, he is regarded as a pervert. All men are created by the same God, they are consequently of one family, and it would greatly help us to love and esteem our fellow-beings of every nationality, if we maintained on suitable occasions social intercourse with them, and sat with them at the same board. But no, say our venerable ones, it is not permitted by our religion. Thus they try to show that according to Zoroastrianism there is no tie or connection between its votaries and men of other persuasions."

The writer goes on to allude to a Parsi custom relating to women. On certain occasions they are driven down to the first floor of the house, are obliged to live apart from every one in impure air, surrounded by dirt and filth. In such a state some are made to pass days and months. If any happen to get sick during this period, none are allowed to touch her—she must suffer by herself. If her husband, child or any other members of the family be lying ill, she is not permitted to go near the sufferer, or to do anything for alleviating his suffering, nay, she is even denied the happiness of saying a word of comfort. But what is worse, if that beloved relative is dying, she is debarred not only from taking leave of him, but also of taking a last look of the dear one. This is nothing short of grossest cruelty to which our weaker vessels are subjected. Speak of reform in the matter, and our old friends will tell us, 'it is against our religion.'

The writer concludes with a few general reflections. He says there are many other practices which he has not time nor patience to touch upon. All such practices are contrary to true religion and morality. They who maintain and defend them are guilty in the sight of God. They only bring religion into contempt by connecting it with such abominations. These who deceive, de-

* A nickname given to Mr. Muncherji Hormazdji Cama, the zealous but indiscreet champion of Zoroastrianism. This gentleman resided as a merchant in England for ten years, and was at great expense in getting an English translation of the Zend Avasta, the sacred book of the Parsis. On his return to this country he distributed hundreds of copies of this work among his co-religionists. This translation has destroyed the faith of the educated Parsis in at least one of the books of the Avasta, the *Yendidad*.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

fraud, gamble and commit other enormities, are respected by our old friends; and those who try to introduce correct views of religion and morality are despised and abused by them. This is very sad. Who will regard such as friends of religion?

THE KINGDOM OF HEAVEN. XVIII.

"*And there shall be no more curse.*" Rev. XXII. 3.

We are told that into the New Jerusalem there shall not enter anything that maketh a lie. Falsehood and the curse go together, and the overthrow of the one is that of the other. The climax of falsehood is in its falsification of the highest truth, such a falsification as destroys the essence while it leaves the form. The highest revelation of God's love and wisdom, is in the Gospel; and when men had once got this Gospel into their hands, the great problem was, how to neutralize its testimony concerning man's present condition and God's will; concerning the broad path and the narrow path. It had been abundantly ascertained that by open opposition this could not be done. But is there not in man a power of interpretation? by virtue of this power may not the same words be construed to signify very different things? Let us first withdraw the Gospel from the indiscriminate multitude; let us put it into the hands of men of our own choosing; let us imbue them with certain principles and ideas of our own; then let us strictly charge them to interpret the word of God in conformity with these; and let us command all men to receive their interpretation only. Authority is needed; this we get for ourselves by such interpretation of Christ's word as is required; then, by virtue of this authority, we make it out to be an unspeakable crime to favor any other than the authorized interpretation. Of course men's conviction's and prejudices must not be rudely assailed; they must be dealt with gradually and by piecemeal. Thus the grand system which most fully exhibits the deceivableness of unrighteousness, rises by degrees. The duomo of Milan is said to have been five centuries in building; but the structure of which we speak rose even more gradually.

Come unto me all ye that labor and are heavy laden, and I will give you rest. The sons and daughters of affliction, the sin-burdened and rest-desiring, hear these gracious words, and a bright and blessed hope animates them. Let us arise, they exclaim, and hasten to him who utters these gracious words; is it not an invitation from the Son of God? There begins to be joy in the presence of the angels of God. But lo, a priest appears. Unto *me*, he says; come unto me; Christ has commissioned me to receive you; I am to instruct you, and fit you to go afterwards to Christ; hearken unto me and ye shall find rest unto your souls. Then dies out the joy that began to be in heaven. Oh, what a terrible manifestation of the curse is that which here greets us. To come so near to the apprehension of Christ's words and then to be put off with falsehood. The interpreter undertakes to give them rest, but he cannot give them Christ's rest. What rest they get is from delusion, and the remaining unrest they are taught to ascribe to their uncomplying and rebellious natures.

The Man of Sin, seated on a throne which he calls Christ's throne, imposes, by his servants in all lands, speaking all tongues, his interpretation of the Gospel upon the world.

But others avail themselves of his policy to adopt different ends. They aim to overthrow all belief in the supernatural; to make man believe that he is alone with nature; to show that all man's resources are in himself; and above all that there is no curse, and consequently no need of a Deliverer. By open denial of revelation and direct war upon the Bible, they formerly tried to banish Christ into the past. But interpretation has come to their aid. The Bible is now their oracle, but in the sense in which Pagan oracles were those of the priests, uttering what they wished. They compel the Bible to say that it is not inspired, not of God, not needful for salvation; that in Christ we see our own humanity, nothing more. In a word, whatever the thinkers of this present age think (and they scorn to think what their forefathers thought) must be skilfully interpreted into the Bible.

Scarcely any man can bear to see his utterances altered; and even the typographical alteratian of a word grates severely upon the sensitiveness of a writer. But what would be the feelings of a truth-loving man, if a work carefully embodying his most important convictions and written for the accomplishment of a noble purpose, should go forth to the world with changes that made his convictions appear directly opposite, and tended to work out a most unworthy end, and go forth too under his name? It is difficult to conceive of any more profound wound that could be inflicted upon him. Well, shall God be indifferent when the body of his truth is horribly mutilated as we see it to be, by this and that set of men? The curse pronounced at the close of the volume of revelation upon those who take from or add to the words of life is a curse that is impending upon many who now occupy a conspicuous position among men, and even in the reputed church of Christ.

There shall be no lie in the kingdom of heaven. Is there any in thy heart? Thy own heart will not help thee to find it. The interpreters will not find it for thee. How then? Thanks be to God, there is a Spirit that guides unerringly, and reveals with unimpeachable fidelity; the Spirit of truth; and the glory of the dispensation under which we live, is that this Spirit is not given to prophets and leaders merely, but to all that ask. God giveth His Holy Spirit unto them that ask him. He will guide you into God's truth, and show you in your own heart one lie after another. He will give you a new heart the main characteristic of which shall be the hatred of all falsehood, a desire for all truth. You will give up falsehoods that conciliate men and bring you in a revenue of praise or lucre; and he will endow you with truths that tear you violently away from many that you love, and lead you in paths of isolation or it may be desolation. But he will at last conduct you through pearly gates, through which none of the specious falsehoods that now make a mock of God's truth shall be able to enter.

Notes from an interleaved Bible.—

John VIII. 15. He who alone was competent to judge, declined to judge. He lays down the principles by which we are to be judged, leaving the application to be afterwards made by the Spirit. When he drove out the money-changers, it was not as a judge, sentencing them for their sin; it was not chastisement even, but resistance of an intolerable evil, an open profanity.—He spoke to the woman of Samaria of her sins, but it was when others were not present. He knew the secrets of men and might have made a terrible exposé of the conduct of his enemies, of these Pharisees for instance. What a mighty advantage he might have armed himself with. 26.

19. 'Ye neither know.' That is, your question shows that you neither know me nor my Father. If ye had known me, this would have shown that you knew my Father.

21. Ye shall seek me and die in your sins. Many shall seek to enter in and shall not be able.

23. Ye cannot come, because ye are not born from above.

26. In answer to the question, Who art thou? he tells them that he is the Envoy of God; the Word; the Light; the future Judge.

In verse 21 he says 'I go my way,' as though free from all control, of his own choice, and in verse 26, 'Ye shall lift up the Son of Man.'

29. 'I do always those things that please him.' The pleasure of God seen in the life of Christ; test by this *your* ways of pleasing Him.

32. The way to be made free by his truth is to continue in his word. This word took the Apostles into dungeons; but they were freeer than their persecutors, singing songs at midnight. If his word in the heart makes free, then what enslaves must be in the heart.

34. The servants of sin cannot recognize God as their Father.

36. 'Free indeed.' See Romans VIII.

39. 'If Abraham's children, ye would do the works.' The successors of the Apostles should do the works of the Apostles.

42. Many talk of the Fatherhood of God, who love not Christ, in whom alone he becomes our Father and we his children.

43. Ye criticize my phraseology and stumble at the language I use, simply because my doctrine is offensive to you. The message displeases you and you refuse to perceive it; deprived thus of their true meaning, my words appear preposterous to you, and no wonder. So modern critics convert the Bible into a book of enigmas, by refusing to perceive its message to their hearts.

Correspondence.

To the Editor of the "Bombay Guardian."

My dear Sir,—Your Poona correspondent R. A. P. has fallen into the common error of replying to what I did not say as though I had said it. I certainly did not say that "the piety and apostolic spirit" to which the excellent Dr. Chalmers bore testimony were the result of episcopacy, and I deny that they exist "in spite of it" as if that were a hinderance. I have greatly misunderstood the writings of both Scotch and English Divines if the moderate view of episcopacy of the latter be not precisely the same as that by which the sacredness of the order of Presbyters has been defended by Scotch writers. Many of the English Episcopalians hold, that from the earliest times, *Bishops*, who were so often spoken of in relation to Presbyters as "*primi inter pares*" or even as "*servi servorum Dei*," existed; and Scotch writers maintain that their Presbyters occupy the same rank or are representatives of the same order, amongst whom, when assembled, the Moderator or Chairman may be reckoned as the episcopos, while each and all in their parishes as pastors are looked upon by not a few in both churches as *episcopoi*, overseers or bishops of their respective flocks. The streams of grace and truth running in the channel of unbroken apostolical succession being looked upon alike by many in both churches as mythical. Even the late Archbishop Whately is known to have maintained that "No minister in Christendom can trace up with any approach to certainty his own apostolic pedigree." I therefore never

thought the "piety" referred to was the result of episcopacy merely, and certainly not as R. A. P. says "in spite of it," as though episcopacy were a hinderance, for according to the above view the same hinderance would exist where Presbyters are looked upon as the Divinely appointed order of ministers. I simply stated or implied that "the piety or apostolic spirit," had been brought to the perfection described, "by the spiritual aliment supplied to her members in the ordinances of the English Church, which in the worst times, and under fallible erring ministers are still the same." R. A. P. need not have said "God has not placed the apostolic spirit in any denomination of the church as such." In your paper no one either said or implied this.

I am spoken of as being "little concerned for the purity of the English church;" and hence R. A. P. writes "not for me." I am too far gone in heresy probably and given over to a reprobate mind. Is then a humane and good physician not "concerned" for the health of an hospital in which he retains, yea and into which he admits those who are manifestly diseased and refuses the healthy on the ground that "the whole need not a physician but they that are sick," the need and the desire being enough for him? Though I stated that I was very little concerned for the presence of some such as I named in the church; this surely did not imply indifference to its purity. As I trust something more than mere words are uttered when in common with thousands of her worshippers I join in the petitions, "That it may be so guided, and governed by God's good spirit that all that profess and call themselves Christians (even Bishop Colenso and others) *may be led into the way of truth* and hold the faith in unity of Spirit, in the bond of peace and in righteousness of life;" and that the "Almighty, everliving God" would "inspire continually the *universal* church with the spirit of truth unity and concord, and grant that *all* they that do confess the truth of his Word, may live in unity and godly love;" and that Our "Heavenly Father" would "*give grace to all* Bishops and curates," even to "Bishop Colenso and Mr. Watson," the Essayists and Reviewers, Ritualists *et hoc genus omne*, "that they may both by their life and doctrine set forth God's true and lively Word and rightly and duly administer the holy Sacraments." I am not, Sir, indifferent to the church's purity any more than to the church's divisions or unity.

I once knew a minister who declared in reference to two scripture texts, that "the sheep could not become goats nor the goats sheep," the tares could never become wheat nor the wheat tares," and would have separated them as far as he could discern. Yet a higher authority said "let both grow together until the harvest." Not that there should be no church discipline as R. A. P. puts it; but, "*lest ye root up the wheat also.*" The contrary of the above assertions may in one case at least be an anomaly in nature, but it is not so in the kingdom of grace. They may be "transformed by the renewing of their minds," as R. A. P. probably will admit. The prayers above cited may be answered in respect to those who are most imperfect Christians, the "reprobate silver" may be "refined," the "diseased" souls cured, the "dead in trespasses and sins," with "a name to live while they are dead" may be "quickened" into newness of life; the tares, (darnel=inferior wheat) may be improved by Divine culture and at length be "bound up in the bundle of life." No Sir, I am not "a little concerned for the purity of the church of England," or the "health of the hospital," though so many, myself included, need to be healed. And while I am far from asserting that she is as pure as she might be, or is purer than all others; yet can R. A. P. prove that the early church either before or after the Council of Nice, was, in the morality of her members or in the purity of her doctrine, more free from those who were impure in the one and unsound in the other than the English church, at present is? I trow not. According to the epistles the licentious and heretical remained we know not how long admonished and rebuked but not excluded without much patience. R. A. P. was asked to point out "*a communion where more spiritual benefit is attainable,*" but he has declined to do so, I for one shall be grateful to him if he will and give here my solemn word of assurance that I will join the same.

Looking over his letters I take the liberty to deny and call upon him to retract from his letter of June 16th the words, "It is the greatest blot in the ecclesiastical system of the Church of England that *she cannot exercise church discipline. She has not a single church court, that can effectually deal with heresy. There is not a single heretic within its pale but what can set the whole church at defiance.*" And more to the same purpose. This is a deliverance truly. Why, Sir, has he never heard of the Rev. Dunbar Isidore Heath M.A., the late Vicar of Brading, a village in the Isle of Wight, once honored by the ministry of a Leigh Richmond, and known as the scene of the Daryman's Daughter. It is but three or four years ago this clergyman was (in 1862 or 63) suspended (I do not mean hanged) from his office and deprived of his valuable living for denying in a sermon, the personality of the Devil. And hence even the embodiment of all evil received "his due," or as much justice, probably more, from the English church than he could have gained elsewhere. And perhaps indeed he ought, for if Dr. Binney's statement be true, that "the Church of England destroys more souls than she saves," the Devil has certainly the largest stake therein. I could name other instances beside the vicar of Brading, and if R. A. P. desires it and will forward through you his card or meet me at your I will adduce them —of Church of England *livings* that are or have been vacant and supplied by "curates in sole charge," because of the suspension for moral or doctrinal inconsistency or both, in those who should have continued to minister in them. Or, I now challenge him to maintain those and other statements he has made in your paper in public discussion and I hereby profess myself able and willing to refute them at any time and place in this city that he may choose. So much Sir, for the rash assertions into which R. A. P. was led by the mild reply of one of your correspondents, and because "Bishop Colenso and the Rev. Mr. Watson," are not suspended. Surely this is too bad. I like not the tone of R. A. P.'s last latter. "I write not for him;" "I have to say;" "I should like him to know;" &c. do not convey the most favourable idea of the writer's modesty. I believe still that the opinions I attributed to Dr. Chalmers are such as I represented and are those he held long after his connection with the Scotch National Church had ceased. Take one extract in proof, which I never heard he suppressed, from the close of an elequent passage on the Church of England. In a work "On Church and College Establishments" p 354, he says:—"We wish not to overbear the consciences of Dissenters, but if possible to disarm their hostility to an institute of which we honestly believe that its overthrow would be tantamount to the surrender in its great bulk and body, of the Christianity of our nation." Cobbett the great politician, no friend to parsons or Protestantism, expressed if possible even stronger views in favour of the established church* The late Rev. Dr. Campbell Editor of the *British Standard*, a paper which with respect to every branch of the church fully realized the words of the poet Burns,

"If there's a hole in a' your coats
I pray ye tent it;
A chiel's among ye takin' notes
An faith he'll prent it."

And "print it" he did. Yet the Dr. said, "I boldly avow it. I am far from holding that there is nothing but evil in the Establishment, or in the Union of Church and State. In the hands of holy men from the sovereign down to the last appointed curate it might be made the most wonderful instrument the world ever saw. Let it be remembered that when Scotland was as 'the garden of the Lord,' the spiritual Goshen of Europe, the marvel was achieved exclusively by her established church. In those days there was no dissent to help or to hinder her proceedings."

Take another testimony. Principal Tulloch of St. Andrews, Aberdeen, at the Scotch Presbyterian Synod held in Edinburgh in May 1865, complained of the language which had been used by some in reference to the Church of England:

"I look upon that church as set up for the defence of the faith; and when we think upon that faith as at this moment undergoing attacks in comparison with which all our discussions are not worthy to be mentioned; and when we think, that from that church there may have come some of that excessive freedom which has provoked the free handling which it has received there, we should also remember that there has also come from that church, at the same time, the most successful, the most able and the most distinguished answers to these attacks upon the Christian faith." London Paper June 8th, 1865.

R. A. P. makes a distinction, as I think a very unmeaning one, between state-mastership and state-connection. The 37th Article will show that his expressions of "worshipping the state, serving two masters," &c. are wholly unfounded. The non-conformists often have and do invoke "state-mastership" to decide matters of patronage and succession. This has of late years been done in Lancashire and in a Unitarian Chapel at Norwich. No power I repeat has any Divine assurance over another in this matter.

R. A. P. speaks of the "self-digested thought" which constitutes the spiritual aliment of non-conforming Churches. I have some specimens by me which do not seem to possess great adaptation for the production of a high degree of spirituality. The statement I made was denied that more of "the pure milk of the word is administered" and without "infinite repetition," than in any other branch of the Church whatever.' This is capable of numerical proof. In the English Church take a village where there is no week day evening or morning services, as is often the case in towns, we have 52 Sundays with two services. At each and 4 holy-days with one each = 108 services at each of these two whole Chapters and at 56 of them two portions Epistle and Gospel are read beside the Psalms nearly twice yearly, or 30 + 22 daily portions or the whole 150 + 109 + 12 for the four holidays = 271 Psalms + 216 chaps. + (112 epistles and gospels or portions = 52 chaps). = 539 chapters yearly on a moderate computation, many more in town churches and nearly seven times that or upwards of 3,500, yearly where daily service is held. I do not know another denomination where even half so much scripture in addition to the sermons is read in regular order. Nor do I undervalue other means of grace for this defect, if such it can be called. I simply say that whatever may be the nature of the sermons of which there is no lack or views of the minister, there is that food abundantly supplied which St. Paul taught the early Christians, to "desire" that they might "grow thereby" and of which a devout soul will say "Lord, evermore give us this bread." Let me add a description of the relish for this aliment as enjoyed and described by a Baptist minister, and this surely an unbiassed witness—the Rev. Dr. Beecher, brother of Mrs. Stowe, when on a visit to England in 1862. Of his visit to Stratford Church he says:

"As I approached the church, the churchyard was to be passed, and an avenue of lime trees, meeting overhead, formed a beautiful way, and my soul exulted thus to go up to the House of God. In a few minutes, a little spare man, with red collar and red cuffs, advanced from a side room behind the pulpit, and led the way for the rector, a man about fifty, bald, except on the sides of his head. I had been anxious, lest some Cowper's ministerial fop should officiate, and the sight of this aged man was good; the form of his face and head indicated firmness, but they were suffused with an expression of benevolence. He ascended the reading desk, and the service began. You know that my mother was, until her marriage, in the communion of the Episcopal Church; this thought hardly left me while I sat, grateful for the privilege of worshipping God through a service that had expressed so often her devotions. I cannot tell you how much I was affected. I had never had such a trance of worship, and I shall never have such another view until I gain the gate. The portions which most affected me were the prayers and responses which the choir sang; I had never heard any part of a supplication—a direct prayer—sung by a choir, and it seemed as though I heard not with my ear, but with my soul. I was dissolved; my whole being seemed to be like an incense wafted gratefully towards God. The Divine Presence rose before me in wondrous majesty, but of ineffable gentleness and goodness; and I could not stay away from more familiar approach, but seemed irresistibly yet gently drawn towards God—'My soul, then didst thou magnify the Lord and rejoice in the God of my salvation.' And then came to my mind the many exultations of the Psalms of David, and never before were the expressions and figures so noble and so necessary to express what I felt. Throughout the service, and it was an hour and a quarter long, whenever an 'Amen' occurred, it was given by the choir, accompanied by the organ and congregation. Oh, that swell and cadence ring in my ear yet! Not once, not a single time did it occur in that service, from beginning to end, without bringing tears to my eyes. I stood like a shrub on a spring morning—every leaf covered with dew—and every breeze shook down some drops. Oh, when in the prayers breathed forth in strains of sweet, simple, solemn music, the love of Christ was recognised, how I longed then to give utterance to what that love seemed to me! I could scarcely be still from crying out,—'I never knew, I never dreamed before, of what heart there was in the word 'Amen.' Every time it swelled forth and died away solemnly, not my lips, not my mind, but my whole being said, 'Saviour, so let it be.' The sermon was pre

* I cannot quote extracts from all the early Puritans whom I claimed in my last as in favour of my views, one quotation shall suffice. Professor Stowel of the Baptist College, Rotherham, Yorkshire, in the preface to his "History of the Early Puritans, says," Time has come to do justice to the memory of the early Puritans, let justice suffice...They were Church of England men and not Dissenters; they were all in favour of the establishment of religion and of their own views of religion by law." Richard Baxter as well as John Owen expressed themselves very strongly on this point.

paratory to the Communion, which I then first learned was to be celebrated. It was plain and good; the Rector in his sermon seemed evangelical, and gave a right view of the Lord's Supper. For the first time in my life I went forward to commune in an Episcopal church. I thought of ten thousand things without the least disturbance. It seemed as if I stood upon a place so high, that, like one looking over a wide valley, all objects conspired to make one view. I thought, too, of the general assembly and Church of the first-born—of my mother, my brother, and children in heaven—of my living family on earth—of you—of the whole Church entrusted to my hands; they afar off—I upon the banks of the Avon!"—*Record June, 21st* 1865.

While of that "spiritual aliment" which the Prayer Book supplies, another Baptist Minister, the Rev. Robert Hall, says, "I believe that the evangelical purity of its sentiments, the chastised fervour of its devotion have combined to place it in the very first rank of uninspired compositions." I could add *many* similar testimonies, but forbear, as my letter is I fear already too long. As my former *nom de plume* was not convenient to quote, permit me without abjuring my heresy to remain very faithfully

Yours',
M. N. R,

Epitome of News.

SATURDAY, July 6, 1867.

—*Friend of India*: "The 45 missionaries and agents of the Basel Society in South-Western India, most of them married, drew only £4,615 in 1866 for their personal wants. Their total expenditure on schools, native agents and churches, including the above and £2,441 for journeys and home passages, was £15,029. This is the cheapest mission in India. It has 3,392 converts in 5 stations, including children, of whom 1,680 are communicants and 1,786 at school. The Report complains that the new schools established by a general rate are crushing out the mission schools, because Christians who prefer the latter are *forced* to pay for the former. On complaining to the Director of Public Instruction he replied 'that a person cannot be excused paying the cess authorized by Government, simply because he wishes to support some other school than the rate one.' As the cess is not connected with the land tax but separate, this is as bad as the church rates in England."

—Police Report: "Francisco Souza, a Portuguese, charged Rama Bhickoo with having sold him on false pretence yesterday, for eight annas, a bottle of brandy which, on being opened, was found to contain only a strong infusion of tea. His Worship advised the irate Portuguese to accept the bottle as it was, adding that tea would do him more good than the stuff in the name of brandy which he bargained to purchase for half a rupee."

One step more. Fine those that sell the brandy.

—*London Review*: "Dr. Lyon Playfair met at Paris many eminent men of different nationalities, whose acquaintance he made when he had the charge of the working of the juries in the Exhibitions of 1851 and 1862, and who, like himself, were acting on the juries of the present Exhibition. 'I endeavoured,' he writes, 'to gather their opinions as to the position which England occupied in this great industrial competition, [and] I am sorry to say that, with very few exceptions, a singular accordance of opinion prevailed that our country had shown little inventiveness, and made but little progress in the peaceful arts of industry since 1862. Deficient representation in some of the industries might have accounted for this judgment against us; but when we find that out of ninety classes there are scarcely a dozen in which preeminence is unhesitatingly awarded to us, this plea must be abandoned.' Mechanical and civil engineers, pointing to the wonderful advances which other nations are making, lamented the want of progress in their own industries. Chemical and even textile manufacturers uttered the same complaint. And, says Dr. Playfair, 'so far as I could gather [their views] by conversation, the one cause upon which there was most unanimity of conviction is that France, Prussia, Austria, Belgium, and Switzerland possess good systems of industrial education for the masters and managers of factories and workshops, and that England possesses none."

—*Bombay Gazette*:—"Up till Thursday afternoon 3,400 bales of cotton, undamaged, had been taken out of the sailing ship *Bombay*, which went ashore on the island of *Karanjah*. The rest of the cargo that has to be got out is more or less damaged, and there is no doubt that the vessel will go gradually to pieces."

—A house fell in the Native town on Thursday, killing a boy. This is the beginning of our monsoon house-falls.

MONDAY,—July 8.

—The Bombay Government has ordered an official investigation into the recent railway accident near Bhosawul.

—*Times of India*; Surat: "The Maharaja case will be fresh in the memory of many readers. Two leaders of a religious sect rejoicing in the above designation have their head-quarters in Surat. They are of course supposed to be incarnations of the Deity. One exercises jurisdiction in the city and the other over the surrounding country. It seems that the first has lately incurred a certain amount of odium. He was called in to rescue a boy on the point of death, and proceeded to effect that object by a wrestle with the Angel of Darkness. As an essential preliminary to the undertaking of so stiff a task, the Maharaja asked for four hundred rupees, which the father of the boy promptly paid, fully expecting to find the result of the encounter a certain victory. But the great athlete was obliged to confess himself vanquished; in other words, it so turned out that the poor boy died; whereupon the man who had sought the Maharaja's assistance, seeing how he had suffered himself to be duped by his own folly and ignorance, politely requested the return of the money. The Maharaja smiled in quiet derision and pity as only a Maharaja can smile."

Rs. 400 is not too much to pay for deliverance from a baneful delusion.

—Up to Saturday 25½ inches of rain had fallen in the fort. Nine inches fell on the 4th.

—The *Bombay Builder* doubts the durability of Porebunder stone.

—*Weekly Review*: "Our readers are aware that the Old and New School Presbyterian Churches appointed a year ago committees of their respective bodies for the purpose of endeavouring to bring about a union of the two denominations. The annual General Assemblies of both Churches were held on the 16th of this month, the former at Cincinnati and the latter at Rochester, the proceedings extending over more than a week. It is of course too soon to receive intelligence of what was done, but a despatch from New York of the 7th inst. puts us in possession of the important fact that the joint committee have agreed upon the terms of union which are to be submitted to the superior church courts. The following is the despatch:—'The joint committee of the Presbyterian General Assemblies of the Old and New Schools, after a session of a week in this city, agreed upon the terms of union with remarkable unanimity. These terms are to go before the churches for a year before final action.' There can be no doubt that the proposed union of the non-endowed Presbyterian Churches of Great Britain has been instrumental in leading our American Presbyterian brethren to take action as they have done in the same direction."

TUESDAY,—July 9.

—*Times of India*: "We regret to announce the death of Mrs. Rustomjee Jamsetjee Jejeebhoy, which occurred yesterday afternoon at the house in the Fort of her father-in-law, the late Sir Jamsetjee Jejeebhoy."

—*Pall Mall Gazette*: "People go about saying that you have not seen England till you have seen the Derby, till they get to attach a mysterious importance to it. Yet what a poor thing it is after all! Large crowds of people go in various conveyances to Epsom Downs, and come back in the evening more or less drunk after forming for the day an enormous crowd which is half fair, half gambling-house. No doubt there is a curious and picturesque aspect about the crowd itself, partly because the place in which they are collected is so well suited for getting a view of them, partly because any enormous collection of human beings amusing themselves is a striking and interesting sight; but it is impossible not to feel that no crowd in the world could be collected upon a less reasonable errand, and that nothing can be more purely conventional than the excitement which pervades them and the interest which they take in the event. In almost all other popular amusements the thing which collects the crowd has something at all events to recommend it, but a horse-race has absolutely nothing. It used to be said that the object was to improve the breed of horses, but this is surely absurd. A less useful animal than a race-horse it is difficult to imagine. All that he can do is occasionally to make an intense effort which there is no use in making."

—*The Mitrodaya*: "The Marwadees are a set of people the like of whom there are none in India. They are the encouragers of vice in the country; they are Jains by religion and they do not crush a bug or kill a rat, but they will not mind to ruin a man who has the misfortune to have dealings with them. There are very few who can boast of escape from the clutches of these human tigers when they have had dealings with them. Seldom or never their accounts are closed. If these Marwadees were not easy in lending money, many of our youths, who blindly follow the paths of immorality and vice and thereby ruin themselves, would not have been spoiled; many of our friends would not spend hundreds and thousands of rupees on ceremonies of no worth whatever; many of our ignorant women who induce their husbands to satisfy their foolish ideas of greatness by dandy performances would not have had to lament the incarceration of their husbands in the Mazagon jail, and many a family would have enjoyed the blessing of peace. Very poor in appearance, very meek in expressions, and ever for bearing any insults offered to them, they are serpents by nature, and every good man ought to remember the saying of our old and experienced people, 'Beware of Marwadees."

WEDNESDAY,—July 10.

—The English Mail of the 18th ultimo, arrived yesterday. Heads of Intelligence: The Czar has had a narrow escape from assassination in Paris He was fired at by a young Pole while returning from a grand review, but the ball took effect on the horse of one of the attendants. The attempt has caused great excitement in France, and numerous addresses of congratulation have been forwarded to the Czar, who had previously been very coldly received.

The King of Prussia and Count Bismarck are also in Paris, and it is said that the Emperor Napoleon will visit Berlin in September.

The Emperor of Austria has been crowned King of Hungary. He has issued a complete amnesty for political offences on the occasion.

A conspiracy against the Turkish Government is said to have been discovered at Constantinople.

A submarine cable is to be laid from the Yorkshire coast to Denmark.

The impeachment committee of the American Congress have decided to recommend the alternative of a vote of censure.

The Emperor Maximilian has, it is now stated, been taken to the city of Mexico as a prisoner of war.

The further discussion of the Reform Bill has been postponed till June 17.

All the capital sentences passed on Fenian prisoners have been commuted.

Dr. J. S. Howson has been appointed Dean of Chester.

Viscount Monck has been gazetted to the new vice-royalty of Canada.

The royal commissioners on Ritualism have been nominated.

A naval review is to be held at Spithead in honour of the Sultan's visit to England.

The Corporation of London have resolved to invite the Sultan to a banquet at Guildhall.

The corner-stones of the Holborn Valley viaduct and the new meat market at Smithfield have been laid.

The tailor's strike in London has entered its eighth week, without any prospect of settlement.

Mr. Disraeli has submitted his new distribution scheme to the House of Commons. Of the forty-five seats at his disposal he proposes to give nineteen to boroughs, one to the London and Durham Universities combined, and twenty-five to the counties.

An amendment moved by Mr. Laing, to give a third member to six of the large towns, has been rejected by 247 to 239 votes.

The Queen is going to hold a grand review in Hyde-Park early in July.

The Czar and the King of Prussia have left Paris. The Czar is now on a visit to the King of Prussia at Berlin, where a grand review has been held in his honour.

The Viceroy of Egypt has arrived in Paris. The Sultan is to leave Constantinople on June 22.

All the bureaux of the Italian Chamber of Deputies have rejected the Government bill and the convention relating to ecclesiastical property.

Omar Pasha is said to have completely failed in his operations against the Cretan insurgents.

President Johnson is making a tour through the South.

Three American steamers have been seized at Montreal for navigating the St. Lawrence without permit, which has been required since the abrogation of the Reciprocity Treaty.

The Emperor Maximilian has been tried by court-martial, but the result is not known. Two or three of his generals have been shot.

There has been some serious rioting in Birmingham, originating in the visit of an anti-Popery lecturer to the town. The military have been called out, and two streets sacked.

—The second reading of the University Reform bill, was carried by 164 to 150. Mr. Gladstone supported the bill as a step in advance supplementary to and rendered necessary by the failure of the system of private halls and licensed houses, and the recognized insufficiency of the college system. Mr. Gladstone also dwelt with great force on the necessity of extending the university system, on the trifling hold it maintained on the legal and medical professions and the manufacturing and commercial community, and on its failing hold even on the Church, and predicted that if some moderate attempt were not now made to increase the value of the endowed teaching staff of the universities, a more sweeping innovation would be proposed under the more earnest regime which was approaching.

—There have been disgraceful street outrages in the metropolis.

—60 Bishops have accepted the invitation to the Pan-Anglican synod of September next.

—*Overland Mail*: "The names of the royal commissioners appointed to report on the subject of ritualism in the Church of England were announced in the *Gazette* of June 7. The commission consist of the Archbishop of Canterbury, the Archbishop of Armagh, Earl Stanhope, the Earl of Harrowby, Earl Beauchamp, the Bishops of London, St. David's, Oxford, and Gloucester, Lord Portman, Lord Ebury, Mr. Walpole, Mr. Cardwell, Sir Joseph Napier, Sir W. Page Wood, Sir R. J. Phillimore, Dr. Travers Twiss, Mr. J. D. Coleridge, Mr. J. Abel Smith, Mr. A. J. Beresford Beresford-Hope, Mr. J. G. Hubbard, Dean Stanley. Dean Goodwin, Dean Jeremie, Dr. R. P. Smith, Rev. Henry Venn, Rev. W. G. Humphry, Rev. Robert Gregory, and Rev. T. W. Perry. The preamble of the commission recites that "differences of practices have arisen from varying interpretations put upon the rubrics, orders, and directions for regulating the course and conduct of public worship, the administration of the Sacraments, and the other services contained in the Book of Common Prayer, according to the use of the United Church of England and Ireland, and more especially with reference to the ornaments used in the churches and chapels of the said United Church, and the vestments worn by the ministers thereof at the time of their ministration," and that "it is expedient that a full and impartial inquiry should be made into the matters aforesaid with the view of explaining or amending the said rubrics, orders, and directions, so as to secure general uniformity of practice in such matters as may be deemed essential," The commissioners are directed to examine into and report upon these matters, and suggest alterations, improvements, or amendments. They are also requested to inquire into and consider the "Proper Lessons appointed to be read in morning and evening prayer on the Sundays and holydays throughout the year, and in the calendar with the table of First and Second Lessons contained in the Book of Common Prayer," with the view of "suggesting and reporting whether any and what alterations and amendments may be advantageously made in the selection of lessons to be read at the time of Divine service."

—The Scottish Church Assemblies have completed their labours for the present year. In the Free Church Assembly the union question was debated at great length. Three different resolutions were proposed—one by Dr Rainy, in the absence of Dr. Candlish, declaring that as regards the first head of the programme—the civil magistrate—there appeared to be no bar to the union contemplated; the second, by Dr. Begg, reserving judgment on any point till the union committee had completed its work; and the third, by Mr. Nixon, proposing a medium course. Eventually, the motion of Dr. Candlish, which is substantially the same as that caried in the U. P. Synod, was adopted by a large majority, the numbers being 346 against 120.

—The attempted assassination of the Czar:

"At the moment when the Imperial carriage was passing near the rocks of the cascade in the Bois de Boulogne, an assassin suddenly emerged from the crowd and fired a double-barrelled pistol The Emperor's Groom-in-Waiting, Raimbaud, perceiving the movement, caused his horse to make a sudden bound with the object of placing it between the assassin and the sovereigns. The ball pierced the nostril of the groom's horse, and passed between the Emperors and the Grand Dukes, wounding a lady on the opposite side of the carriage. The distance between the groom's horse and the Imperial carriage was so short that the blood from the wound in the horse's nostril spurted on to the uniforms of the Czar and Czarewitch. The ball did not leave the second barrel of the pistol, which burst in the hands of the assassin. He was with difficulty rescued alive from the crowd, who cried out to put him to death, at the same time shouting energetically, "Vive l'Empereur!" "Vive le Czar!" The two sovereigns, whose calmness and presence of mind were not disturbed for one moment, gave orders for the cortege to proceed at a walking pace. The assassin was raised from the ground almost insensible, having the thumb of his left hand shattered by the explosion of the pistol. He declared he arrived two days ago from Belgium to kill the Czar."

—*Times of India*: "The proposed Royal Commission to enquire into Ritualism does not seem to enjoy the confidence of the country. It is a significant fact that the Archbishop of York on hearing of what complexion the majority was likely to be, refused to join it. Dr. Wilberforce has taken care to have his views ably supported both among the church and lay Commissioners. Lord Derby, probably with the support of Mr. D'Israeli, seems to have placed the matter very much under Dr. Wilberforce's control. He will doubtless in his plans find Dr, Claughton, the new Bishop of Rochester, a useful lieutenant. The *Times* protests against the composition of the Commission, as it does not fairly represent Anglican feeling. The Bishop of Ripon, in a speech at the dinner of the Merchant Taylors' Company, made a statement which has excited some sensation; he affirmed "the distinctively Protestant character of the Church of England" Unhappily there is a party in the Church which deny this in effect—by acts, if not by words."

—Florence, June 21st:—The Sultan left Constantinople to-day for Toulon.

—About 200 armed men attempted to enter the Pontifical territory, but they were dispersed and arrested.

—89,120,416 lbs. of cotton were shipped from Bombay during the month of May last. The cotton was valued at Rs. 3,36,73,560.

—An express train came from Poona yesterday in three hours.

—The National Bank have bought for Rs. 17 a square yard a plot of land on the Esplanade sold two years ago at Rs. 100 per square yard.

—The special correspondent of the *Bombay Gazette*, writing about the attempt to kill the Czar, says:

"I find the howl against the attempt at the Cascade has been as great in England as in France; and so far as all that has been written may gratify the French it is endurable, and no body can indeed defend political assassination; but yet when one thinks what one would do oneself, or rather would be tempted to do, if so miserable as to be a Pole, one feels that there must be a justification for Berewoski pigeon-holed somewhere in Heaven and to be produced at the Supreme Judgment."

The act of the groom, in exposing his own life to save that of the Czar, is designated by this writer "flunkeyism."

—The *Chronicle* publishes an alarming account of a new epidemic which has broken out in Ireland, and is known as the "black death." The patient seems feverish, gets incoherent, and exhibits purple spots, which spread rapidly over the whole body, are attended with extreme pain, and are followed by death, usually within a few hours. Eighteen hours is the regular duration of fatal cases, and the instances of recovery are very few. The physicians of Dublin are doubtful whether to consider the disease a new form of cerebro-spinal malady, or of blood-poisoning, like typhus, but there is evidence that it is contagious. Perhaps the worst feature of the disease is the extreme pain which accompanies it, and which makes children when attacked scream themselves to death in agony.

—*Overland Mail*: Professor Newman in *Fraser's Magazine* throws out some suggestions for a Reform Bill for the Upper House. He proposes to make it a real Senate by prohibiting proxy votes, making habitual absence a cause for relieving a peer of his functions, and finally creating life peers, with the proviso that the Minister, before "recommending any person to her Majesty for a peerage, be bound to ask of the Commons a vote in his favour, declaring that by reason of his public merit he is fit to become a legislator in the Upper House."

—The *Times*, noticing the income-tax returns in the United States for the current year, says:

"Last year there was a New York merchant who returned his income at 800,000*l.* and upwards, and his return is still the largest in the list before us, though it has dwindled to less than 150,000*l.* Another New York merchant comes second with 85,000*l.*, and a New York shipowner, who, however is also a large shareholder in the Atlantic Cable Company, follows with 60,000*l.* After these come Delmonico, the well-known restaurateur, whose profits even in these days of impoverishnent are above 40,000*l.*

THURSDAY,—July 11.

—Archdeacon Pratt will, it is thought, remain some years in India.

—A correspondent of the *Delhi Gazette* states that a census of the Central Provinces has been taken. The population is shewn to be 9,104,511:—

Hindoos	6,864,770
Mussulmans	237,962
Hill tribes	1,995,663
Europeans amd Eurasians	6,026
Parsees	90

The average stands at 79 to the squarc mile; but including the cultivated area alone, at 365. There is only one Mussulman to thirty Hindoos, a singular disproportion.

—In the five years ending 1860 India received £19,313,882 for 2,578,400 bales of cotton, in the five years ending 1865 she received £129,423,233 for 5,948,759 bales.

—*Times of India*:—"Among the list of gentlemen called to the bar on 11th June last by the Honourable Society of Lincoln's Inn, we notice the name of Govind Withul Kurkure, Esq., B.A. Cambridge. This gentleman is a Conkun Brahmin from this presidency, who proceeded to England in 1859 for the prosecution of his studies. He was for three years at St. John's College, Cambridge, where he took the degree of "Senior Optime" in 1866."

—Mr. V. L. De Silva, editor of *O Patriota*, has been committed to take his trial for libel, at the next Criminal Sessions.

—*Bombay Gazette*:—"The policy of seizing certain Afghan positions as outworks of the Indian Empire, advocated by Lord Cranborne, if he be, as he is reputed to be, the author of an article which appeared a year or two ago in the *Quarterly Review* is the only policy that will meet the now extraordinary position of the Russian question. The unhappy concurrence of the chaos in Afghanistan and the inactivity policy of Sir John Lawrence with the impingement of the Russian power on the Afghan frontier, are preparing the way for Russian intrigue and the final engulphment of the Kingdom of Dost Mahomed into the Empire of the Czars. The evil of Russian progress and even of the absorption of Afghanistan does not, as we believe, lie in a Muscovite invasion of India, though that is a possible contingency, but in the internal commotions which Russian agents might create in India when it became necessary to distract the attention and weaken the effective power of Britain."

—342 millions of pounds of Cotton were shipped from Bombay in the year ending April 30th 1867—about 700,000 bales.

FRIDAY,—July 12.

—The deaths last week were 237.

—The next Overland Mail will close on the 24th instant, at 2 P. M.

TELEGRAPHIC NEWS.

London, June 25th:—Russell has moved for a Royal Commission to enquire into the anomalies of the Irish Church, with the object of a better application of its revenues. A long debate ensued, which terminated on a motion being adopted simply asking for a Commission to be appointed without specifying its object.

Notice has been given of a motion for the production of the proceedings at the Simla Court Martial.

Mr. Juland Danvers has issued his statement on the prospects of the Indian Railways.

President Johnson has ordered the enforcement of his reconstruction policy in accordance with the opinion of the Attorney General.

The Prussian Chamber has been closed. The message from the King said that the friendly relations existing with neighbouring sovereigns afforded prospects of undisturbed peace with the Constantinople Government.

26*th*.—General Maclaverty has been nominated the Commander-in-Chief of the Madras Army.

27*th*.—The name of Mr. Sassoon David Sassoon, appears in the obituary of the week.

The English shareholders of the Bank of Bombay have appointed a committee to watch their interests in connection with the proposed amalgamation with the Bank of Bengal.

A consistory of four hundred Bishops was held yesterday at Rone. The Papal allocution announced the convocation of the ecumenical council.

The Bombay Mail of June 9th reached Suez on the 26th idem.

28*th*:—In the House of Commons last night, Sir J. Pakington, in replying to a question put by Mr. Brett, declined to produce the proceedings of the Simla Court-Martial, and said that Government would confirm the sentence, but considering the recommendation of the Court to mercy, Captain Jervis would receive a sum equal to the price of his commission in the Queen's forces. Mr. Brett was dissatisfied, and gave notice that he will move for the production of the proceedings to-night.

Government have decided to give an official *fete* in honour of the Sultan during his stay in England, and have delegated the duty of making the necessary arrangements to Sir Stafford Northcote. The *fete* will probably be held at the new India Office.

29*th*.—Lord Stanley has announced that the Viceroy of Egypt has accepted the invitation to become a guest of the State.

The committee of the Italian Chambers have presented a new scheme to convert church property.

The G. I. P. Railway has issued two millions of additional capital.

July 1*st*.—The Revenue for the quarter is seventeen millions and three quarters.

The firm of Messrs. Baring Bros. have amalgamated with Messrs. Finlay Hodgson.

Her Majesty the Queen will give the Belgian volunteers a grand banquet at Windsor during their visit to England.

Great preparations are being made at Buckingham Palace to receive the Sultan, who arrived in Paris yesterday.

The canonization of martyrs at Rome has been celebrated with great pomp.

The session of the American Congress takes place in July.

2*nd*.—All the papers relating to the Famine in Bengal and Orissa in 1866 have been laid before Parliament. In an elaborate minute on the report of the Commission, Sir John Lawrence has declared that (the Bengal officials) showed a want of foresight and perception of the true nature of the impending calamity, that insufficient precautions were adopted, and that valid reasons cannot be adduced for the neglect.

The *Times* of to-day, writing on the report of the Commission, blames the Government of India for not exerting itself at the commencement of the Famine.

In the House of Commons last night Sir Stafford Northcote, in replying to a question put by Mr. Otway, said that Captain Jervis would receive £1,800 from the Indian Revenue as the value of his commission. Mr. Brett's motion for the production of the papers connected with the Simla Court Martial, was consequently not brought forward.

The Government have agreed to give a third member to Liverpool, Manchester, Birmingham, and Leeds.

Advices by telegraph from America again report that the Emperor Maximilian has been executed.

Yesterday the Emperor Napoleon distributed the prizes to the successful exhibitors at the Paris Exhibition. The Emperor delivered a speech on the occasion, extolling the greatness, prosperity and freedom of France, and demonstrating her pacific policy.

The prospectus of an Anglo-Indian Telegraph Company has been issued. The capital is to be one million, and it is proposed to follow the Overland route.

The Chartered Mercantile Bank has declared a dividend of 3 per cent for the half year.

6*th*.—Fair Dhollera 8¾d.

A MAY-DAY MISSIONARY LESSON.

(Concluded from our last.)

BY THE REV. SAMUEL G. GREEN, B.A., RAWDON.

"The Lord is not slack concerning His promise, as some men count slackness."—2 Peter iii. 9.

II.

Beyond all human calculation, however, there is a Divine Certainty. The Lord is not slack concerning His promise, as some men count slackness. A promise, then, there is, and that a certain one.

What the child-like faith believes, the maturest experience confirms. In this cause it is impossible to fail. Now there are two ways in which this assurance may come home to us. One is by the exercise of *trust* alone, with eyes resolutely closed to every difficulty, and the calm determination to take no account of the mysteries we cannot understand, or of the perplexities through which we cannot see our way. Many a Christian can only thus escape from the bewilderments of life. As the storm rages, and seems only to carry the vessel of his hopes further from the haven, his only refuge is to go down into the cabin, and simply believe that under a better pilotage than his own all will in the end be well. But he is nobler who dares to stay upon the deck, to watch the Captain's eye; striving, while in ready obedience he does his part, to comprehend the secret of the vessel's wide and devious course. Yes, there is nobler work for faith, something else to do than blind submission; and its full triumph can never be attained, until the Christian has learned with clear and steady glance to estimate all the difficulties of life, to measure the mighty interval that stretches between himself and his goal, to compute the strength of every form of opposition, to gaze undaunted on the violence of every foe: and then, no longer ignorantly, as in earlier days of trust and love, but with clear intelligence and well-trained heart, to pursue his life's task, in perfect renunciation of self, but perfect reliance upon God. "My father is at the helm," cried the child in the storm, in beautiful unconsciousness of danger. To give that child knowledge would have reduced him to despair. But it is the glory of Christian knowledge that it restores to us the child's heart, confirms the first simplicity of faith, and teaches us in the wildest storm that beats to say, There can be no shipwreck of hope because my Father is there.

But if we now venture a step further, and try to study the Divine intention in apparent delay, we may perceive that the difficulties of the work, and the postponement of the triumph form a necessary discipline for ourselves. Why does not the Christian grasp the crown at once? It is, that his character may be strengthened and matured, that patience may have its perfect work, and that spirit, soul, and body, may be fully sanctified for the day of Christ. So the Church is not yet prepared for the success for which it longs. Look at its sectarian disunion, and say, Where is the fold that could contain the millions of wandering sheep? Estimate the measure of its piety, and judge where is the consecration that could shine forth in sacred splendour as the pattern of uncorrupted Christianity to an inquiring and anxious world? Where again, may we not ask, is the fulness of knowledge that could lead all mankind into all truth? Nay, were the nations to throw open all their avenues to the ambassadors of mercy, where would these ambassadors be found? The work we may think is slow: if it were faster, would it not perplex and overwhelm ourselves? Well assured we may be that our God will give us no more to do at one time than our powers are adequate to meet. And to nerve these powers, he now exercises them by trial, and proves them by delay. In every reverse there is a special lesson. While the world still waits, the Church is learning. Before the crisis of battle comes the weapons are being forged, and the soldiers trained. For the decisive victory the very defeat prepares, by bringing to light the prowess and devices of the enemy, and by teaching to the Christian host the lesson of dependence upon God. It is not too much to say that the Church, in all its sections, as a missionary church is incomparably wiser and nobler than it was or could be seventy years ago. This of itself is no small gain. In the several fields of effort, moreover, this education of the Church by various means goes on. But for the disappointments and failures of the first Indian missionaries, we should never have had *Serampore* as a name of honour to all generations! The Indian mutiny taught many a lesson to the secular ruler as well as to the Christian missionary. In the West Indies, and in Africa, every disappointment down to the Jamaica tragedy and the death of Livingstone, has been a revelation to the Church, in respect of its true method of working among the negro race. But not to multiply particular instances, the army of the living God has never faltered in the field, or quailed before the enemy, without impressing on all faithful hearts the need of prayer; while the pecuniary difficulties which seem to encumber all our missions are, as we may hope, impressing on the churches still more strongly than ever the necessity of a large, self-sacrificing liberality: making them feel as they have never felt before that if the work is to be successfully carried on there must be a consecration of all we are and all we have: commensurate, not indeed simply with our estimate of the claims of the sin-stricken world, but with His, who gave Himself in death and life for its salvation.

Thus, by successive stages, in often mysterious ways is the Divine education of the Church still carried on; while, as we may remark again, the seeming delay contributes to the completness of the work itself.

"Some men" count slackness thus. They fix their minds on one great result. Till that is gained they regard nothing as having been accomplished. In the spirit of impatience and distrust they demand of every step that it shall contribute its appreciable share to the grand issue; and unless they can measure the amount of that share, they refuse to recognize any value that the step may have in itself. It is plain that we must be able to comprehend the whole complex result before we can have any right to say that Divine Providence is not bringing it about in the swiftest, as the surest, manner. It was a saying in ancient heathendom, *The gods take time.* And if the march of events beneath the control of the God of our salvation sometimes seem slow, we ought to reflect what a multitude of details, of only a very minute part of which we can know anything, must enter into the fulness of the completed work.

I say, the vast complexity is quite beyond us to understand. And yet from the history of Providence in the past we may borrow an illustration or two of the way in which He has taken the ages to work in, for the accomplishment of the vast designs of His wisdom and power.

For instance, if what geology teaches us be true, with what suspense may we suppose angelic intelligences to have gazed upon that series of changes, carried on through cycles of ages, during which this world was fitted to become the dwelling-place of man! Darkness was upon the face of the deep: void and formless to all seeming was the chaos; but the Spirit of God was moving upon the face of the waters: every change contributed something to the perfection of the world that was to be: and at last the morning stars sang together, and all the sons of God shouted for joy; for God said, Let there be light, and there was light.

Take another parallel:—When Paradise was lost by sin: its mourning exiles, amid the thorns and thistles of a desolate world, would have for their comfort one sublime promise—The seed of the woman should crush the serpent's head. Was it not natural that this promise should thrill to the heart of Eve, in the first moment of new-found maternal joy? "*I have gotten a man from the Lord.*" Already had come the promised seed: the bowers of Paradise might bloom again, the serpent be destroyed, and the flaming sword removed from the pathway to the Tree of Life. Accordingly, the name she gave to the child was CAIN or Gain. "possession." We know how sadly she was undeceived: and through what ages of sin and sorrow the world had yet to pass before the Desire of Nations should come. "Lord, how long?" was often the Church's imploring cry. Was He not verily slack concerning His promise? We know now that the prophecy of Eden was brought to pass: and not only so, but the whole history of mankind was arranged with a view to its accomplishment. Could we see all, we should know that not one preparatory step was superfluous, while not one was missing: that the midnight anthem of the angels over the plains of Bethlehem was not delayed a single hour beyond what was needed for the world's preparation for the Christ, and that the apostolic word is most literally true, that when the fulness of the time was come, God sent forth His Son.

We may find yet another illustration in the history of our own land.

Imagine for a moment that to the mind of some great and good man in bygone ages—as, for in-

ARCHIVE COPY
Digitized by Arya Samaj Foundation Chennai and eGangotri
Government of Maharashtra
on 28 February, 2020

stance, King Alfred—the vision could have been unveiled of what England was to become in this nineteenth century: in civilization, commercial greatness, freedom, and religion. How glorious the prophecy! and how credible to so great and farseeing a mind! But, suppose the prophecy recorded, and we shall see at once that, in many a subsequent generation, it would have been viewed with sceptical despair. In days of desolating civil war, in times of rigid spiritual tyranny, amid popular ignorance and frenzy, in ages when religious truth was proscribed and persecuted, and in long periods of moral debasement and vice, the realization of the vision would have seemed utterly impossible. And yet we know this day, that through all these changes and disasters, there has truly been building up stone by stone, with weary toil, but sure result, the glorious fabric of British greatness and of British freedom.

Such illustrations as these may help us to understand how a mighty purpose is most surely unfolding: even though to our eyes there should be nothing but failure and confusion. And yet our faith is not left to rest in this. Though we see not all, nor the greater part, of the Divine workings in the world, we do see enough to assure us that there is progress and hope. Christ is evidently on His throne: the Spirit of God moveth as of old upon the face of the waters.

For the results already achieved are a pledge and promise of the final issue.

A sense there is in which every conversion is a type and an assurance of the possible renovation of the world. For, that God hath made of one blood all nations of men, though so-called science in our days may question it, is a plain declaration of the Divine word. And if all men are thus essentially one, it follows that the power which in one heart wakes all that is profound and true in the springs of thought or of emotion, may in like manner influence another. That which transforms the individual may renovate the world. It is, then, a world-wide gospel that we preach. It is the "common salvation," which we "give all diligence" to "show forth." Once, it is related, John Newton was asked whether he really believed that God would convert the heathen. "Never," he replied, "have I had any doubt of that, since God converted me!"

Nor do we rest in such inference alone. Every part of the missionary field has already its signal triumphs. The time would fail to speak of POLYNESIA, where tribes of savages have been raised into human dignity and Christian worth: of MADAGASCAR, where the olden tales of Christian heroism and endurance have formed a modern parallel; and the blood of the martyrs has proved, as in ancient days, the seed of the Church: of AFRICA and the islands of the WEST, where Christianity has measured its strength against inhuman oppression, the fetters have been stricken from the slave, while a true advance has been made, though amid calamity and bloodshed, towards that equal freedom without which emancipation is but an empty name: of CHINA, which at last has slowly unbarred her gates, and is hearing in her wondrous languages the oracles of God: and especially of INDIA, the earliest home, and still the chosen centre of missionary enterprize, where the foe is keenest, and the struggle hardest, and the discouragement often saddest; but where, nevertheless, the Scriptures of truth may now be read in all its languages; where between six and seven hundred missionaries from Evangelic Christendom minister to nearly twelve hundred native churches, preach the Gospel to myriads of willing listeners among the heathen, and are assisted by nearly fourteen hundred catechists and preachers who have turned from idols to serve the living God. Then, how have the fetters of caste been relaxed, or broken? What abolition of cruel customs and sanguinary rites have we seen! How have equal laws and rights been extended to the whole population! It is a striking fact that our own Government is spending now on education in British India as nearly as possible the same amount as is devoted to Indian missions by all our societies put together. The very "*leaves* of the tree of the life" have been "for the healing of the nation," and the "fruit" hangs ready for them to "take and eat, and live for ever!" The darker side of the picture we fully acknowledge. Even the growth of English education, and the diffusion of popular science may, for the moment, tend to scepticism. But all truth is one: and with confidence we await the issue. The inquiring minds of the *Brahmo Somaj* cannot remain where they are.* The joy of a purer faith is in store for them. Some have already found it: while to pass to another rank of life and a different order of intelligence, we have had from the district of TINNEVELLY and the mountain of BURMAH an answer to the question of the prophet, "Shall a nation be born at once?"

But what are these among so many? What but the first green blades which here and there pierce the frost-bound clods as they relax with the gentle breath of spring? What, but the first heavy drops which descend from the clouds which have gathered silently and slowly through the long dry weeks of summer? What, but the first lisping and half inarticulate utterances of the infant's speech, which fall so gratefully upon the mother's ears? Of all these the true worth is in their *promise*. In achievements, too, like those at which we have glanced, have we not the promise of facts, as assuring to our faith, in their place, as the very promise of God?

We do not prefer for our mission work the claim to be the *exclusive* agency for evangelizing the nations. It may be the chief, the mightiest—we cannot tell. Providence has many a resource; some, perhaps, undiscovered and unimagined by ourselves. God is wonderful in working: and it is possible, at least, that influences which we are apt to term secular will bear no inconsiderable part in the establishment of His kingdom. But such questions, we do not now discuss. Our duty at least is clear, and the promise that sustains us is sure.

Just two things we know—what shall be the world's Future; and what our duty in reference to it is to-day. JESUS MUST REIGN. This is the great certainty of the universe; the "must be," in comparison with which all other plans and purposes in regard to the world are but a fleeting dream. And then *we must work;* this also we know. Between our working and His reigning, the connection may often seem remote, and hard to trace. Nay, we may even mistake it altogether. But that connection there is: and perhaps our poor toils may find some unexpected memorial in one or another jewel of the many crowns that shall hereafter glean upon His brow.

It is natural, brethren, especially in our great anniversary convocations to survey, more fully than we can do in the midst of our ordinary work, the whole field of our efforts. Like the Hebrew prophet of old we stand upon our watch, and set us upon the tower, and watch to see what HE will say unto us. To that prophet's ear what answer came? "The vision is yet for an appointed time: though it tarry, wait for it; because it will surely come, it will not tarry."

Some such lesson may well be ours to-day. Often have we heard the noble two-fold watchword, *Expect great things from God; attempt great things for God.* May we add to this watchword yet another, "O rest in the Lord, wait patiently for Him: commit thy way unto the Lord, and He shall bring it to pass."

Then with fresh energy let us resolve to do with our might, whatever our position and opportunities, our talents and possessions may enable us to perform.

I was called the other day to the spot where a large and beautiful building was being erected, and on arrival there was little to be seen but a deep excavation where labourers were busy plying the mattock amid sand and clay. But my conductor led me over blocks of stone and heaps of rubbish to a shed, where the plans of the structure were kept. There, in its completed symmetry, the architect's ideal could be seen, while it was easy to anticipate with unerring accuracy, amid the noise and apparent confusion of the busy building operations, the beauty of the completed work. Now, at missionary services like those of the present month, we hang up in the gallery of our minds the Divine delineation of the great temple in which the world is to bow down one day and worship. The picture is before us, from its broad and deep foundation in the everlasting purposes of God, up to the glorious topstone, which with shouting a regenerated world will bring. We will refresh our faith and courage by anticipating its completion; and by striving to catch and imagine the sweetness of that melody of praise which shall one day roll through the sanctuary courts. Then will we descend again to the toil of the day. It will be enough for us to have walked about Zion, and gone round about her, to tell the towers thereof, marking well her bulwarks, and considering her palaces. Those bulwarks must be built up stroke by stroke. Every stone must have its finish, and every shaft its moulding. Our life-long work may be but at the corner of a column, or on the pavement of the shrine; but let us work on. The ages shall bring the headstone; and when the hallelujahs of its dedication day shall swell from earth to heaven, every faithful labourer shall be there to say, AMEN.

* We earnestly recommend every friend of missions to procure and read the lecture, "*Jesus Christ, Europe, and Asia*," by KESHUB CHUNDER SEN.

PASSENGERS SAILED.

—Per P. & O. Co's. Steamer, *Orissa*, July 9th:
For Suez.—Captain and Mrs. Chapman, Mr. Oeicreachs, Mr. J. A. Brown, Dr. Loch,

For Marseilles.—Mr. Gerrard, Colonel Keatinge, Colonel Goldsmid, Mr. and Mrs. Alex Smith, Captain C. H. Coghlan, Lieut. Todd, Mr. Beresford, Lieut. Walker, Mr. Cullcneth, Mr. R. P. Soortee and Mr. W. A. Main.

For Southampton.—Mr. and Mrs. H. Smith, Mr. Morrison, Dr. and Mrs. Ross and child, Mrs. Nicholson and infant, Mr. J. M. Maclean, Mr. W. T. Crockett, Mrs. Crawford, Lieut. Morris, Ensign W. E. Richardson, Mr. M. H. Scott, Lieut. E. D. Tremlow, Mr. Warwick, *Co.'s employes*: Mr. Salter, Mr. F. Wanew, Mr. W. Kirby, Mr. W. Brooks, Mr. N. Treen, Mr. J. Pennell, Mrs. Brown, Mr. A. Blackman, Mr. G. Webb, Mr. W. Jupe, Mr. D. Fraser, Mr. Ruthwell, and Mr. Mahuke.

PASSENGERS ARRIVED.

—Per P. & O. Co.'s Steamer *Salsette*, July 9th:
From Southampton.—Mr. J. Sandoron, Mrs. Ross, Mrs. Toole and 3 children, Mr. Lawrence, Mr. Mackay, Mr. and Mrs. Harrison, Mr. J. C. Harrison, Mr. and Mrs. Neil and 3 children, Mrs. Macdonald, Mr. Hamilton, Mr. Thomson, Mr. Fazey, Mr. Barr, Mr. McCallum, Mr. Gibson and Mr. Baldwin.

From Marseilles.—Major Hutchinson, Mr. Morrison, Lieut, Forsyth, Mr. Bulkley, Mr. Packer, Mr. and Mrs. Hall, Mr. Sewell, Mr. Randall, Madame Murfoy.

From Suez.—Mr. Goodhall.

From Aden.—Mrs. Killeen.

DOMESTIC OCCURRENCES.

DEATHS.

BURGESS—June 3rd at Kirkmahoe, Dumfriesshire Elizabeth H. Hutton, widow of the late Mr. J. Burgess, in her 70th year.

BRAND—June 19th, on board S. S. *Krishna* in the Red Sea, William Brand, Esq., Assistant, Messrs. Stearns, Hobart & Co., aged 29 years,

GRANT—July 5th, at No. 6, Grant Buildings, Colaba, Mrs. Mary Grant, aged 72 years.

SIM—July 9th, at the residence of her uncle Mr. J. Fido, Middle Colaba, Mary Anne Sim, only daughter of D. Sim aged 15 years 9 months 20 days.

Advertisements.

BOMBAY TRACT AND BOOK SOCIETY.

Just received.

	Rs.	As.
Selections from the Writings of Dr. Robert South, with a Memoir	1	6
China, the Country, History and People...	1	12
Pomponia, or the Gospel in Cæsar's Household, by Mrs. Webb	2	4
Jessica's First Prayer	0	9
Marbleside, or the Widow and her family.	0	14
Life's Battle Lost and Won, by the author of "Christian Manliness"	1	2
Old Humphrey's Ripe Fruit, Portfolio, Lively Lectures, Every Day Tales, Sketch Book, True Things and New Things, each	0	4½

Depository, Verge of the Esplanade.

BOMBAY GUARDIAN. Terms of Subscription; Rs. 12 per annum; with Indian Postage, Rs. 15-4: with Postage to England Rs. 16-5-4. Payable in advance (quarterly where more convenient). Communications to be addressed "Editor *Bombay Guardian*, Tract and Book Depository."

Printed and published for the Proprietors, at the ORIENTAL PRESS, Bombay, July 13th, 1867.